

THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah, v. 1.*

VOL. X.]

PHILADELPHIA, SEPTEMBER, 1829.

[No. 117]

[From the *Western Times.*]

SUNDAY MAILS.

When I published, last week, the report of Richard M. Johnson to the Senate of the United States, on the subject of stopping the transportation and opening of mails on the first day of the week, it was under the impression that it had operated as a quietus to those who were pressing that subject so warmly on Congress. In that impression, however, I find I was entirely mistaken. Since the date of that report, petitions have been crowded before that body in such abundance, that it was difficult for the clerks to keep way with them; and the committee on the part of the House, though adverse, in part, to the prayers of the petitioners, have earnestly recommended the repeal of so much of the Post law as requires the delivery of papers and letters on the first day of the week, and have reported a bill for that purpose.

It is unpleasant to express an opinion thus publicly, on a religious controversy, when surrounded, and patronized, by persons entertaining directly opposite opinions in relation to it. But in such a case as the present, a man cannot be entitled to the confidence of an independent people, who would conceal his sentiments, or shrink from his honest duty.

Those who have had the independence to come out in opposition to the ambitious, deluded, or mistaken opinions of that dangerous combination which is now arrayed against our constitution and civil rights, are branded with the charge of Atheism, Deism, or some Anti-christian-ism, in order that their warning voice shall not be heard, or the priest-ridden victim be made

sensible of his delusion. My only defense is, that I was educated in a christian manner—taught from my infancy to believe in the divine precepts of that religion, and have become more and more confirmed in my belief, as I have advanced in age and experience. I believe the christian religion the true and proper one, and would as gladly see it spread throughout every corner and portion of the globe, as the noisiest professor that ever signed a petition to be laid before congress.

I can sincerely say that no person would go further than myself to protect each and every denomination of people in the full enjoyment of their religious opinions. But when so bold and so mighty an effort as the present is made to engrave upon our *civil laws*, the *religious* opinions of this society or that society, and advocated, not only by different sects and papers of influence in every quarter of the Union, but openly and warmly recommended by a branch of our National Legislature, it is really calculated to awaken some unpleasant apprehensions, and calls for the loudest tones of opposition from every sincere lover of his country's happiness.

Our Constitution was formed by men of experience and reflection.—They had in mind, when it was adopted, the oceans of blood that had been shed for "*religion's sake*"—they had themselves felt, in some degree, the tyrannizing power of a *national* religion—they knew it impossible, from the very nature of man, that any *one* religion could meet the views of the whole community; and they held in vivid anticipation the civil wars, and the danger of a dissolution of the Union, which would follow any attempt

on their part, to enforce a *creed* on the *consciences* of a patriotic and intelligent people. Under this correct view of the subject, they placed the Jew, the Mahometan, the Deist, the Atheist, and all other citizens, of whatever denomination, on an equality with the most popular sect in Christendom; and in that situation, while that invaluable Chart, or the spirit by which it was dictated, stands inviolate, they must ever remain. But the history of all nations that have ever existed, bear a testimony not to be controverted, that the influence of *religious zeal* is too powerful for the passions of men to resist; nor is its effect regulated by any rational principle, for the poor Hindoo kneels with as true devotion to the wheel of his Idol, to be crushed to death, as the most sanctified professor of christianity offers up his morning or evening prayers. It is therefore a serious truth, that though we may yet enjoy our *civil liberties* many years, the powerful effort which is now in operation against them, is a strong indication that we must go the way of all other nations, and see our freedom sacrificed at the shrine of religious innovations and ecclesiastical dominion.

It is a fact, perhaps generally known, that among the different sects of professing people in our country, there are a diversity of opinions in regard to the observance of *one day in seven*, as a day of worship. And it has been found by a pretty correct calculation, that those who observe the *first* day of the week as a holy day, are in the majority in every state in the Union; and being so, they have generally made laws to *enforce* its observance, or inflict a *penalty* in case of disobedience. The petitioners for stopping the Sabbath mail, now take advantage of these civil enactments, and contend that it would be as reasonable to stop the mail on that day, as to prohibit the performance of any other labor; and this most absurd reasoning has been adopted by the Committee who reported the bill in the House. The

letter from the Post-master General to that Committee, gives facts which place it beyond argument, that to stop the mail on that day would be a serious injury to the commercial and agricultural interests of the country.—The petitioners themselves do not deny this. Then why arouse the passions of the people, and deafen the public ear with their cries for that which they admit would be injurious to the civil interests of society? Ah, here is the point! *Their* notions of the *Divine* law must be paramount to every other consideration—all sects and societies of people throughout this great republic must be made to yield up their civil and religious rights, and pay obeisance to whatever law a *party* may declare to be the *Divine* law; and not having the power within themselves to *enforce* their religious notions on others, under the garb of christianity they now call on the strong arm of the nation to do it for them. Why not with as much propriety stop the mail from running on the *seventh* day, to meet the religious views of another respectable portion of citizens entitled to the same protection? Set the example, and what will be the result? Tell one sect that *their* opinions shall be incorporated with the laws of Congress, and enforced upon the whole nation, and what answer must be given to other sects who apply for a similar favor? Suppose the Quakers, Dunkards, &c. were to unite in a petition to Congress to prohibit the use of military weapons, to convert the “swords into ploughshares,” and the Navy into vessels of trade, would those who are now petitioning think it right to ease *their* *consciences*?—not at all. They should reflect then, on the inconsistency of *asking*, or rather *trying* to *enforce* that which they would not grant to others.

If any people in the world are free, and protected in their *religious* privileges, those who are now making so much stir are of that number. They have no cause for complaint. But like

all other mortal beings, they wish to rule. A large portion of them are honest but deceived. They forget that the true christian must subdue *self*, that he must have charity for all his fellow beings, and be the servant, rather than the master of the law. No *true Christians* ever strove for dominion over their fellow men against their will, nor will any *Republican Legislature* ever give it to them, if they do.

[From the Marietta (Pa.) Pioneer.]

FREEMEN AWAKE!

We see by our papers from the Eastern States, that it has been resolved on by some of the religious politicians, again to petition Congress for the abolition of the Sunday mails.—We think, that after having driven the people to arms, and roused them to oppose all ecclesiastical establishments, these *pious* politicians might be satisfied and let their domineering schemes rest in peace. But if they will not—if they will persist in striving to destroy the religious liberties of our country—to invade the rights of conscience of their fellow citizens, they must abide by the consequence—If they sow the wind, they must also reap the whirlwind. The conduct of these would-be-thought pious christians and pharisaical politicians is calculated to prejudice and disgust the minds of the people against every thing bearing the name of religion—of christianity—more than all the efforts of open and undisguised enemies put together.—Would the people but see that these political aspirants cannot be followers of the meek and lowly Jesus, whose kingdom was not of this world, all would be well; but too many are apt to judge christianity by the conduct of those who *profess*, instead of those who *practise* it. In such case also, there would be no danger of our liberties being invaded by their ambitious and despotic zeal—not for doing good, but for accumulating *money* and *political power*.

Extract of a letter from a correspondent in the northern part of Ohio.

“*Mr. Editor*—Perhaps you may have never seen a series of Numbers first published in the *New York Journal of Commerce*, and lately re-published in pamphlet form at Utica, and now circulating with great diligence, under the title of ‘The Logic and Law of Col. Johnson’s Report to the Senate on Sabbath Mails.’ It is artfully drawn, and has much specious colouring; but after all it cannot bear investigation; the touch of Ithuriel’s spear would dissolve the charm, and instead of an Angel of Light we should only behold a bloated reptile. We would give our pharisees credit for unbounded perseverance, if their labours in reality cost them any thing, and were not for their sole benefit. They talk of ‘the uncompromisable nature of conscientious scruples, that the matter submitted [in their petitions for stopping the Mails on Sunday] will know no termination but success.’

“So it seems another effort is to be made, and if that fails, others in succession, *ad infinitum*. Would it not be well to put the good people of these United States on their guard by suitable notices, not only in the ‘Reformer,’ and all similar publications, but also in such of our Newspapers as are edited by men who are imprudent enough to be honest. If in this you should concur with me in opinion, it is in your power to do much. They cannot now so easily take us off our guard, unless we are culpably negligent. As these things belong particularly to your province, I hope they will be duly attended to. The success of our opponents I should consider as the death warrant of our liberties.

E. P. J.”

[If the priesthood can succeed in getting the Mail stopped on Sunday, they will have gained a point which will ensure success to all their future measures. This they well know, and hence, it seems, all their strength is to be exerted for the attainment of this object.]

Extract of a letter from the publisher of a paper in one of our western towns.

"This is a pretty strong orthodox fortress. They have two Sunday Schools, a Missionary, Tract, Bible, and Temperance Society, all conducted in the usual way of pretending liberality, and practising proscription at the same time. The Bible Society, not very long since, passed a resolution to supply every person in the county with a Bible, which they took good care to publish. On learning this, I applied to the secretary for a Bible to give a person I knew of, who was without one; but was politely informed that they gave no Bibles but when applied for by the person in need, with an assurance he was utterly unable to pay either the whole or part of the price of it. I felt myself, in a small degree, the effects of their tyranny, last winter, about the time Mr. Johnson's Report came out. A citizen of this town engaged me to print it, which I did, and was generously paid. Few days, however, passed, before I was waited upon by one of the most pious of them, one who is constantly employed at begging for them, and informed that I must make a public acknowledgment, in my paper, of having done the cause of Christ a very great injury, or they would immediately withdraw all support from me in business. This I did not agree to, but have not suffered very materially by it, as none of them, by the by, ever gave me any encouragement before.

"About the first of May last, a certain Judge Baird, of Washington, Pa. published a pamphlet which he called an answer to Johnson's Report. The whole piece was a 'bundle of dogmas,' unsupported by argument, truth, or even common sense; but was well received by the orthodox, and industriously circulated. I shall send you a paper into which it is copied, that you may see it, should you not have already seen it.*

* We have only received so much of Mr. Baird's answer as is contained in one

"P. S. I see by your last that tracts have been very liberally distributed in New England. We have had a shower of them here—every house has been furnished with one."

[From the Columbian Register, printed at New Haven, Connecticut.]

CHARITY MISAPPLIED.

It appears from the Annual Report of the American Bible Society, that their receipts for the year past amounted to the enormous sum of 143,184 dollars and 33 cents—and that they have given away 8148 Bibles and Testaments: allowing all the money collected to be expended in the Bibles and Testaments given away, they will cost the moderate sum of 17 dollars and 57 cents each!

Query.—How much money will it require to furnish every destitute family in the United States with a Bible or Testament, at the above price.

[From the same.]

Mr. Editor,—A writer in your last paper who calls himself "A friend to the circulation of the Scriptures," appears to be somewhat disturbed at a short statement made a few weeks since, showing the cost of each Bible given away by the mammoth Bible Society, and attempts to explain away the statement alluded to, by saying

paper, and at present can only notice the following. Speaking of New England he says—"Although in the time of the 'blue laws,' there may have been a pretty severe regimen, yet it was a failing that leaned to virtue's side." Hence, hanging the Quakers, whipping and cutting off their ears, was a failing that leaned to virtue's side. Most certainly then, the burning of heretics and the tortures of the Inquisition were only failings that leaned to virtue's side. When a Judge can pass over such cruelties in this easy way, and call them 'failings that lean to virtue's side,' we feel shocked at his inhumanity and total destitution of every christian principle. He may be one of "Dr." Ely's sound Presbyterians, but, unlike the "Dr." we certainly should not prefer him for our "chief magistrate, and judge, and ruler." [Ed. Reformer.]

"that the greater part of the money received by the Bible Society is for Bibles sold." The Annual Report of that society speaks for itself, and however much this "friend to the circulation of the Scriptures" may be disposed to keep the truth out of sight, and give his statement a false colouring, figures will not lie; and from the Bible Society's Report we learn that they received *for Bibles and Testaments sold* during the last year, 73,683 dollars and 88 cents. Donations 67,917 dollars and 90 cents; and that the number of 200,120 Bibles were issued by the Society. Of this number the astonishing number of 8148 were *given away!!* Supposing the whole amount of the donations to be expended in Bibles and Testaments, the actual cost of each book the Society gave away was *eight dollars and thirty-three cents!* Notwithstanding some fanatics may fear the "impression" these facts may make upon the public, truth is mighty and will prevail. This pretended "friend to the circulation of the Scriptures," who probably knows the whole secret, tells us that "of all the receipts of this (the Bible) society for the past year, about *one-seventh part only* has been at its disposal to enable it to make donations to destitute parts of our country, and to foreign lands." Precious confession!! and has it come to this, that of all the hard earned money wrung from the hands of the laboring part of the community, from the men servants and maid servants of our land, to furnish the benighted heathen in foreign lands, and the ignorant and destitute of our own country, with the words of eternal life, that *but one dollar in seven* is applied to its intended object? Is it so that six dollars of every seven given for charitable purposes is required to pay the salaries of agents and sub-agents, and their expenses for travelling in *style* in steam boats and post coaches, and their board at the first and most costly taverns in the country? Are the ignorant and uninformed to be urged and solicited

to give their money for benevolent purposes, and then look on, and see six parts in seven of it taken to enable certain drones, under the title of agents, to get their living without labor, out of those who do labor? Those who like to, may make Bible and other societies their agents to expend what money they have to spare for charitable purposes, but I think I can do more good with my money than to have it expended in Bibles and Testaments at eight dollars and thirty-three cents a piece. I know that many *honest booksellers* have Bibles and Testaments in great abundance to sell for less than seventy-five cents each.

BIBLE SOCIETY AGENTS.

A Presbyterian minister, not long since, in Kentucky, received \$ 50 per month as an agent for circulating the Bible in those parts, when there were preachers of other denominations who were willing to perform the same services for a very moderate compensation. See a letter written from Kentucky, and published in the Christian Advocate and Journal, at New York, sometime since. The following is copied from a late Virginia paper.

BIBLE SOCIETY OF VIRGINIA.

The Bible Society of Virginia having determined to supply every destitute family in the state with a copy of the Sacred Scriptures within a given time, are desirous to obtain suitable agents to carry this resolution into effect. The state has been divided into seven districts, for five of which agents are wanted, whose duty it shall be to visit the unsupplied counties, organize societies, and solicit funds in behalf of this good cause. The compensation to be allowed each agent is 33 dollars and 33 cents per month. Any qualified person willing to undertake this service, will please direct to the Reverend Bishop Richard C. Moore, or Mr. Thomas Nelson of this city.

Richmond, July 4.

P. S. Editors of Newspapers throughout the state, friendly to the Bible cause, are requested to copy the above.

Thirty-three dollars and a third a month, these hard times, we should

conclude would procure plenty of agents; but it will take a good many of the mites of the widow and the donations of the rich, to pay them all. It would be well, perhaps, to pass a resolution similar to one passed some time ago by the Baptist Board of Missions, that no agent should be paid more than the amount of his collections. This, to be sure, would leave nothing for "benevolent purposes," but it would be doing business on a safe footing, and might save the Society from bankruptcy. How managing the Presbyterians are to have some Episcopalian, Baptist, or Methodist always placed in the front ranks, as if other societies besides Presbyterians were the chief actors. And how weak, or how fond of a little distinction, persons of other denominations must be, to lend their backs to carry forward the schemes of Presbyterians to the degradation and ultimate destruction of every other society. Other societies may open their eyes when it is too late, and when it is impossible to arrest the progress of a cause they had long been helping to promote.

SOUTHERN INDIANS.

The doctrine that "*might makes right*" is pretty fully illustrated by the following statement of the injustice done to the Indians by the white people.

[From the Savannah Mercury.]

At a council of the Chiefs, Head Men, and Warriors of the Creek Nation, convened by authority, the Talk of the President was communicated by the Agent. After a profound silence of many minutes duration, SPECKLED SNAKE, a Warrior whose head was whitened with the frosts of more than a hundred winters, and who supported himself on the shoulders of two young men, it is supposed, arose, and spoke as follows:

Brothers! We have heard the Talk of our Great Father; it is very kind; he says he loves his red children.

Brothers! I have listened to many Talks from our Great Father. When

he first came over the wide waters, he was but a little man, and wore a red coat. Our chiefs met him on the banks of the river Savannah, and smoked with him the pipe of peace. He was then very little. His legs were cramped by sitting long in his big boat, and he begged for a little land to light his fire on. He said he had come over the wide waters to teach Indians new things, and to make them happy. He said he loved his red brothers; he was very kind.

The Muscogees gave the white man land, and kindled him a fire, that he might warm himself; and when his enemies, the pale faces of the South, made war on him, their young men drew the tomahawk, and protected his head from the scalping knife. But when the white man had warmed himself before the Indian's fire, and filled himself with their hominy, he became very large. With a step he bestrode the mountains, and his feet covered the plains and the vallies. His hands grasped the eastern and the western sea, and his head rested on the moon. Then he became our Great Father. He loved his red children, and he said, "Get a little farther, lest I tread on thee." With one foot he pushed the red man over the Oconee, and with the other he trampled down the graves of his fathers, and the forests where he had so long hunted the deer. But our Great Father still loved his red children, and he soon made to them another Talk. He said, "Get a little further; you are too near me." But there were some bad men among the Muscogees then, as there are now. They lingered around the graves of their ancestors, till they were crushed beneath the heavy tread of our Great Father. Their teeth pierced his feet, and made him angry. Yet he continued to love his red children; and when he found them too slow in moving, he sent his great guns before him to sweep his path.

Brothers! I have listened to a great many Talks from our Great Father.

But they always began and ended in this—"Get a little further; you are too near me."

Brothers! Our Great Father says that "where we now are, our white brothers *have always claimed the land.*" He speaks with a straight tongue, and cannot lie. But when he first came over the wide waters, while he was yet small, and stood before the great chief at the Council on Yamacraw Bluff, he said—"Give me a little land, which you can spare, and I will pay you for it."

Brothers! When our Great Father made us a Talk, on a former occasion, and said, "Get a little farther; go beyond the Oconee, the Ocmulgee, there is a pleasant country," he also said, "*It shall be yours forever.*" I have listened to his present Talk. He says the land where you now live is not yours. Go beyond the Mississippi; there is game; and you may remain while the grass grows or the water runs. *Brothers!* Will not our Great Father come there also? He loves his red children. He speaks with a straight tongue, and will not lie.

Brothers! Our Great Father says that our bad men have made his heart bleed, for the murder of one of his white children. Yet where are the red children which he loves, once as numerous as the leaves of the forest? How many have been murdered by his warriors? how many have been crushed beneath his own footsteps?

Brothers! Our Great Father says we must go beyond the Mississippi. We shall there be under his care, and experience his kindness. He is very good! We have felt it all before.

Brothers! I have done.

ANOTHER MEETING OF FREEMEN.

A large and respectable meeting of free-men was held in the Northern Liberties, Philadelphia county, July 21, "for the purpose of considering the most effectual means of preserving our civil rights and privileges inviolate and untrammelled by the influence of ecclesiastical interference

and domination." Our readers have already seen in the Reformer the proceedings of several meetings held in this state of a similar kind, and as the proceedings at the above meeting were not materially different from those before given and have been published in several of the papers of this city, we shall only make such extracts from the Preamble and Resolutions adopted by the meeting as are more particularly deserving of notice, which here follow:

"It is not exaggeration to say, for it is notorious, that clerical influence, if it has not, is seeking and striving for pre-eminence; if it has not trammelled civil power, the time is not far distant when that which is now the safeguard of thousands will be defied by them.

"They have left no means untried to advance their popularity and importance, or add to their already accumulated wealth. They have taken from the widow her mite, from the half grown child its donation, and from the more advanced in age, a portion of its pittance to support and extend their views, in connection with Bible, Home, and Foreign Missionary, and Tract Societies, with other institutions equally valueless and unimportant to those who contribute to their support.

"We have read with horror, the history of past times, and some of them not very remote. Times in which ecclesiastical despotism prevailed, when men were denied the right of private judgment, and not allowed to follow the dictates of their own consciences; when those who differed in sentiment from those in power were denounced, accused of blasphemy and heresy, and made to suffer for asserting their right to think for themselves.

"We shudder at the thought of a recurrence of these things, believing that as respects religion every man is at liberty to think for himself, and that any attempt to coerce man to think and act contrary to the dictates of his own conscience, is an infringement of his natural rights, and a palpable vio-

lation of the laws of our country!!—With these views we submit for consideration, the following Resolutions.

"Resolved, That we view with reprehension, the numerous attempts that have been made by ecclesiastics and their coadjutors to promote clerical power and domination, and secure to themselves the right and power of dictation in matters of religion.

"Resolved, That we consider Bible, Missionary, and Tract Societies, together with the Sunday School Union, Theological Seminaries, &c. established by money drawn from the good natured and simple, as schemes devised by clerical extortioners, to afford them good and easy livings, and establish priestly influence and authority.

"Resolved, That we conceive the vast sums of money annually collected by these beggars of sumptuous living, through these schemes of pretended charity and benevolence, were much better applied to the education of our youth, and relieving the distresses of our fellow creatures.

"Resolved, That we will not aid nor abet any of the above institutions, believing them to be gross impositions, and calculated to increase the power and influence of the clergy, establish religious intolerance, and subvert our civil liberties.

"Resolved, That in order to preserve our civil rights and privileges inviolate and untrammeled by ecclesiastical influence, we will not aid in electing to any civil office, any man that is in favor, or a supporter of the clerical schemes of the day—but will vote for men whose moral character and civil qualifications recommend them to us.

"Resolved, That we approve of the design and proceedings of the meetings held in Lancaster and Berks counties, and Bristol township, and recommend to our fellow citizens to call similar meetings."

The sale of books, &c. by the *American Sunday School Union* the last year, amounted to \$58,273. The whole amount of its receipts for the same period was \$76,800.

For the Reformer.

OUR ENSLAVED PRESSES.

*Mr. Editor,—*A literary emigrant, who was disgusted with the enslaved state of the press in England, abandoned his native land, and removed to this country, under the impression that every press here was *impartial* and *independent*, and published freely whatever was offered to them, provided they contained nothing contrary to the laws of the country and the good morals of society.

But, he says that he has been most woefully deceived, for he finds that this country has only exchanged the *chains* of king George, for those of king *Caucus*, and still remains in as great a state of slavery to the priesthood as poor England herself. For, he says, England has her penal laws for her Sundays, and so has every state in this Union. In England all the presses are on the side of the Priests, and so they are here. In England, the presses are silenced by bayonet or halter; while here, the laws and influence of priesthood have effected the same thing.

The revolution in America, was a wonderful achievement, he admits, inasmuch as it broke the *chains* as well as the sceptre of kings. But he wonders much at the stupidity of American statesmen, in not declaring war against priesthood at the same time, and thus become truly a nation of *FREEMEN*, instead of the *demi-slaves* which we now are. A FRIEND TO FREE PAPERS.

For the Reformer.

The Presbyterians appear to possess one virtue, (if any thing attached to a bad cause deserves that appellation) that of assisting each other when their imprudent conduct brings them into trouble. Although they affect to underrate female labors in the higher grades of their economy, it appears they can give them a kind of license of indulgence, when they think they can accomplish an object by it.

A woman appeared in the lower township of Cape May, last season,

and spent the winter and spring in the country, under the character of a semi-missionary, by the name of Neville, or something like it. What her precise mission was, I never learned—I can infer this only from the objects which commanded her attention. She appeared gifted with the tongue, and had a confidence equal to a desperate cause. She laboured hard to varnish the character of A. H. Parker, the Presbyterian clergyman, who, by his fondness in meddling with other people's business, and other things, had brought himself into some trouble and disrepute.

After this female missionary had laboured some time in this and other matters, the clergyman directed her attention to the Court House, as an opening for her usefulness. There has been a Baptist society here from the earliest settlement of the country. The minister of this society had established an independent Sunday School, and it was managed in harmony. This female missionary pressed herself into the school—assumed the control—and finally re-modelled it to her liking. The Baptist minister perceived he could not check her without an open quarrel. This he felt unwilling to produce. The effect was a coolness in a part of the members of the school, which terminated in the withdrawal of some. In this distracted state of the school, the female missionary left them.

Lately, those who had tasted the sweets of the missionary labours, exerted themselves to renew the school, but from the few who attended, they found it expedient to join the Sunday School Union, to preserve it from dissolution.

Since this has taken place, two other independent Sunday Schools have been formed; the one at Goshen, and the other at Dennis. The reason for being independent is, the alarming measures now pursued to amass money, and the immense disposable funds in the hands of the clergy. They con-

sider "money is power;" and from the management of the clergy, it appears they are using it to eradicate civil and religious liberty from our country. The last annual reports of the several societies which throw money into the hands of the clergy, exhibit a greater sum of money at their command than was reported by the treasurer of the United States in that treasury. Hence, we infer that the balance of power will fall into the hands of the clergy. This we feelingly deprecate. We look at the history of nations within our memory, and receive admonitory instruction. But a few years have rolled away, since we have seen the king of Spain contending with his enemy, and the national treasury exhausted. In this distressed state, we find the clergy approaching the king, and promising to furnish ample funds, provided he would establish measures by which the clergy should dictate.

Those belonging to the independent Sunday Schools consider that purchasing books from the Sunday School Union, is promoting their cause, and therefore concluded not to purchase any more books of them; but when they went to purchase their books, they could not find all they wanted without the "*Union*" attached to them. They are desirous that some friends to the liberties of their country would publish Testaments, and reward books containing moral and religious instruction, founded in facts, and not in romance, by which they could be supplied.

CAPE MAY.

[Communicated from Indianapolis, Indiana]

Sectarianism is increasing rapidly in this town and neighbourhood, and the religion of Jesus Christ is on the wane. To join to some sect or other, has become the fashion of the day; and as soon as the cloak is put on, there is, in a short time, a sure sign of degeneracy to be seen in the conduct of the new converts, that shows that they have exchanged the school of moral

rectitude, for the school of intrigue and deceit. What better can be expected? Their ministers neglect to impress on their minds the weightier matters, and are strenuous and particular only respecting the *mint, annise, and cummin*, in religion. There has been scarcely a sermon preached among the prevailing sects, for some months past, without urging the importance of keeping holy the first day of the week, the necessity of taking often the temporal bread and wine, and the duty of water baptism—while each side strenuously contends that their particular mode of baptism is the only right one.

There is also, of late, a tenfold exertion made among the Presbyterians in particular, respecting Sabbath schools. They have established them in different sections of this county, to the number of twenty schools, and caused the teachers and scholars to make a fourth of July celebration of themselves, as may be seen from the Indianapolis papers of July the 9th, and the advertisement of June 25th, in the same papers.—They evidently want their works to be seen of men, like the Pharisees of old. The Presbyterians persuaded some of the leaders of the Baptists and Methodists to join them in their Union Sabbath School Celebration, notwithstanding what they have seen respecting the designs of the American Sunday School Union. James Morrison, Secretary of State, (a Presbyterian) delivered the Fourth of July Union Sabbath School Celebration Address. The Governor of the state, (a late convert of the Methodist) was also mounted on the stand prepared for the occasion, among the Preachers and Elders of the different sects. The concourse was numerous, the children alone in the ranks amounted to between six and seven hundred. What an army for the next generation, in this new county! Already some of this army, doubtless, are nearly prepared to belong to "Dr." Ely's *christian party in politics*. If every county throughout the Union should produce as many, he will soon have his number

made up. The Presbyterians have discharged the Rev. George Bush, late Pastor in this town, for disagreement with them in church discipline, and got another of late more suited to their minds, by the name of John R. Moreland, who stated in his sermon of the 12th of this month, that those persons who withheld their gold and silver from supporting Sabbath Schools and the Missionary cause, had better handle red hot bars of iron. He told them it would be better for them in the end. The above are his exact words. Alas! what will be our next doom. *A Friend to True Christianity.*

MORE AMALGAMATION.

The following article is copied from a paper printed at Warren, Rhode Island. The person named below, Mr. Bedell, is an Episcopalian preacher in this city, who has for some time past been lending his aid to help forward the cause of "Dr." Ely and his partisans. He may indeed be considered a kind of stool pigeon, to draw his own as well as other sects into the net of Presbyterianism.

[*From the Northern Star.*]

"SABBATH SCHOOL."

"The Rev. Mr. Bedell, of Philadelphia, who is travelling for his health, and is licensed by the American Sunday School Union Society, to address children and teachers connected with Sabbath Schools, wherever he found it convenient, delivered an address on Friday afternoon, 24th ult. to the children and teachers of the Sabbath Schools in Bristol. Previous notice having been given, the scholars assembled at Puritan Hall, at half past five o'clock, and from thence marched in procession with their teachers to the Congregational Meeting House. Upwards of three hundred children were present, composed of the Congregational, Episcopalian, Methodist, and Baptist schools, together with a very large concourse of adults, all equally anxious to hear the Rev. speaker."

MRS. ROYALL & THE COURT AT WASHINGTON.

The annals of judicial proceedings in this country, perhaps cannot furnish an instance of such another farce as has lately been acted at Washington. Respecting the case of Dr. Watkins, we have nothing to observe, (except the remarkable circumstance of being between seventy and eighty days in making out whether a man was guilty or not, and incurring an expense to the government of 10 or 15,000 dollars,) but the indictment, trial, and condemnation of Mrs. Royall, upon the grounds alleged, are certainly among the most extraordinary and unwarrantable proceedings in the records of our own, or perhaps any other country. This case claims the attention and consideration of every friend to the freedom of speech and of the press in our land, as ominous of future events of the most alarming character to American citizens. The whole transaction is indeed a stain on our country; and the number of editors who have fallen into the current against an unprotected female, and chimed to the same tune with her enemies, fixes that stain still more deep, and will render it more durable.

Mrs. Royall, as is well known, in her writings and speech, has been very severe against the missionary schemes and missionary beggars, as well as tart and pointed in her remarks against the plans and proceedings of certain of the priesthood in our country; and to obtain revenge, (as we learned by disinterested individuals from Washington) one Mr. Duffield, a Presbyterian priest, and a certain man whom Mrs. Royall had called "holy Willey," set their heads to work to plot her downfall. Unfortunately for Mrs. Royall, a court and jury were found willing to listen to the soft words and plausible tales of her enemies, and ready to lend their aid to gratify the vindictive feelings of an offended priesthood and their partisans. To this cause must be ascribed the sentence against Mrs. Royall, viz.

To pay a fine of ten dollars and costs, give security in the sum of 250 dollars for her good behaviour for one year, and stand committed to prison until the sentence be complied with. Mrs. Royall, we learn, has since paid the fine, and her securities, it will be seen, are among the first people at Washington, to wit—Major Lewis, the second Auditor of the Treasury; Dr. Jones, the city Post Master; Mr. Henston; and Major Eaton, Secretary of War.

The following is a sketch of Mrs. Royall's address.

[From the New York Telescope.]

SKETCH OF MRS. ROYALL'S ADDRESS TO THE JURY.

" May it please the court, and you gentlemen of the jury—I am glad it has come to this, although the proceedings against me are a blot on the country which ages will not wipe out. The motive is too evident to delude the understanding of the court. There is a deep laid plot at the bottom, which ought to fill every citizen with solemn fear. It is not a question between A and B you are called on to decide; it is a question between Liberty and Slavery. This is clear from the quarter from whence it comes, and from the individuals who compose the witnesses. It is the mere echo of the Sunday mail men, whose scheme is clothed in this wide disguise. These are the same men who have persecuted me with unceasing rancour since I began to expose their impositions on the people. In one instance they made an attempt upon my life—I mean the same sect—and with pens steeped in gall, have hunted me from one end of the Union to the other. I am a stranger in your land, gentlemen of the jury, and one of those heathens whom these religious men pretend to counsel, yet they never attempted to counsel me, or give me a mouthful of bread: and though they have heaped every species of slander and falsehood upon me, down to this day, and have ransacked every corner

of the city to hunt up my bitterest enemies, they have not been able to produce a single immoral act of my life. It is therefore clear as the sun at noon-day, that I am persecuted for my religious opinions.

"Not one who hears me this day but must be convinced that the prosecution against me, is one of fearful tendency, and should they succeed, no man will be safe. When they were defeated last winter, they wrote to their friends in Congress not to be discouraged. 'We will gain a little now,' said they, 'and a little again.' This is one of the littles. Let them once get the wedge in, and the Judge on the bench, and the President in his seat, may tremble for their liberty. I hope, therefore, gentlemen, that you will meet these encroachments upon our civil and religious liberty like freemen. Give this dangerous sect a precedent, and our liberty is gone. Permit me, therefore, to impress upon your minds, that the moment has arrived when you are called on to say whether you will surrender your liberties to an aspiring priesthood, or nobly resolve to be free. The eyes of the world are upon you. Now is the time, in this temple of justice, to decide by your verdict the fate of posterity."

Alas for the fate of posterity—her appeal was unavailing. —

[The following paragraph from the Baltimore Republican, gives a pretty striking picture of the court and jury that indicted and sentenced Mrs. Royall. The Editor, Mr. Sanderson, was summoned to Washington by this same court and grand jury, to answer for something he had published respecting their proceedings, so that this long court, like the Presbyterian Long Parliament in England, seemed disposed to hold in check or exercise a supervision over the whole nation, and substitute itself in place of a gag law upon all the presses of the country, by impressing upon editors the majesty and extent of its authority. With the editor of the Republican, we congratulate

the nation at the conclusion of the legal *mummery* that has been so long carried on at Washington, and hope such another may never be witnessed in our country. But to proceed to the paragraph alluded to.]

"The editor of this paper has appeared and went through an examination before the grand jury at Washington, in obedience to their much talked of summons. The object of the summons proved to be *impertinent curiosity*. The grand jury wanted to pry into our private correspondence! and we did not indulge them, of course; and of course we were discharged; because the *ignoramuses* found out they had no law to compel us to reply to their stupid and impudent queries. We congratulate the nation at large, at the conclusion of the legal *mummery* which has been carried on in various shapes, for the last sixty days at Washington. The court are composed of such materials as Shakspeare only could describe; the counsel are worried to their last gasp. The farce is ended—*Exeunt omnes!*"

[From the *Western Times* of June 27, printed at Centreville, Indiana.]

Mrs. Royall has again appeared before the public, in her character of authoress. We know of no American lady of the present day, whose writings attract so great attention, or evince so close an observance of men and manners. The mother and a brother of Mrs. Royall live near us, with whom we have been acquainted several years—with the brother very intimately so. They are both persons of intelligence, and the old lady, apparently 90 years of age, retains a distinct recollection of the principal characters of the Revolution—particularly those of Virginia, her native state.

[From *Priestcraft Exposed*.]

The following is taken from the letter of a distant subscriber:—

"I have read the twelve numbers you sent me with great interest and I

hope profit. I served five campaigns in the Revolutionary War with Great Britain, to secure the liberties of my country; but my apprehensions now are, that the combinations going on in the United States by a class of pretended ministers of the meek and lowly Jesus, are more dangerous to the liberties of our nation than all the armies England ever sent against us. I am more than seventy years old—have been in the ministry more than forty years—have been let into the secret plots of a number of those societies which are in operation—am convinced the beast of seven heads and ten horns is fattening on the earnings of the widow and orphan. Like the frogs of Egypt, these shameless beggars creep into our houses, ovens, and beds.—About ten years since, I threw off the massy chain, the links of which were forged on the anvil of Moloch, intended to bind us and our children forever. I am not alone—a number of my brethren in the ministry in this vicinity, make a firm stand with me against the crocodile of orthodoxy and his claws. The noble spirits of Huss, Jerome, Zuinglius, &c. are rising up in America—success to them all.”

VIRGINIA AWAKE.

[The following interesting communication from an important section of our country, has just been received, and we cheerfully comply with the request to present it to our readers.]

*Staunton, Augusta County, Va.
August 11, 1829.*

Mr. Editor—Much has been done here on the subject of Sabbath Mails. This portion of the country is overrun with Calvinism. It is needless to inform you, that the petition for stopping the mails on Sunday, was signed by a very large number of our citizens. But the clamour which was raised against Col. Johnson’s Report, and the secrets which Dr. Ely disclosed, have awakened the public mind, and they now begin to see their error, as the subjoined proceedings of a meeting of respectable citizens will show.

At a meeting held in the Court House of this county, on Monday, August the 10th, Thomas Evans, Esq. was called to the chair, and Cyrus Currie appointed Secretary. Mr. Joseph Harris opened the meeting with a short address, of which the following is the substance.

“ Nothing,” said Mr. Harris, “ has excited greater interest in this part of our country, than the petitions addressed to the last congress against the transportation of the U. S. Mail on Sunday. This feeling of concern has manifested itself most plainly among a certain sect, (Calvinists) which seems determined to erect, if possible, a church establishment in our land, which is the only country enjoying religious liberty on earth. True, they disavow any such design, but are not their plans easily penetrated? And do they not form ‘the entering wedge of a scheme to make this government a religious despotism, instead of a social and political institution?’ Religion, if it has any effect, operates on the consciences of men; and an attempt to enforce the observance of any of its rites or institutions, is an unjustifiable assumption of power over the conscience. It rests solely on the belief of invisible realities, and of course can derive no weight or solemnity from human sanctions. We approve of a day of rest, but when the laws of the country require it, and the importance of the duty forbids its being neglected, we consider it not only wrong, but dangerous to our liberties that any one should interfere.”

After some further remarks, the following resolutions were unanimously adopted:

Resolved, That we are decidedly opposed to any petitions which have been, or may hereafter be offered to Congress against carrying the mail on Sunday.

Resolved, That the evils resulting from such an arrangement would be great, and that business every where would be materially injured, by the stoppage of intelligence one day in seven.

Resolved, That we will not hereafter patronize any individual who is connected with any society or association for the purpose of enforcing the better observance of the Sabbath, by pains and penalties.

Resolved, That we believe it to be the wish of a number of the petitioners to erect an established church in this country.

Resolved, That we consider such schemes as dangerous both to the civil and religious liberties of our citizens, and we think it the duty of every patriot to oppose them.

Resolved, That a committee of seven be appointed to correspond on this subject, with any other committees that may be appointed in other places.

Resolved, That Thomas Harris, Roemus Gordon, Charles Grandison, Andrew Roman, James Venable, Chas. Lucas, and Joseph Harris, Esqs. constitute the said committee.

THOMAS EVANS, *Chairman.*
CYRUS CURRIE, *Secretary.*

By inserting the above in your valuable paper, you will greatly oblige

A FRIEND OF REFORM.

THE LATE MEETINGS OF FREE-MEN IN THIS STATE.

The following lament on the subject of the late meetings in this State, is taken from the New York Observer, a Presbyterian paper printed in that city.

OUR GERMAN NEIGHBOURS.

Will it be believed that in this 29th year of the 19th century, and in this land of Christian light, there are men, calling themselves Christians, *Protestant Christians*, who avow themselves enemies of Sunday Schools, Bible Societies, and all other kindred institutions, which shed so much lustre over the age and country in which we live. It is alas! too true. In the very heart of our country, in Pennsylvania, within one hundred miles of Philadelphia, there are towns where the people [composed principally of German Lutherans] have assembled in public meeting for the express purpose of manifesting the bitterness of their opposition to all

these institutions. These meetings, we understand, have been attended, not exclusively by the vicious and abandoned among the lower classes of society, but by men of wealth, by men in public office, nay, by *professors of religion, by elders of churches, who have been encouraged to do so by their corrupt pastors.*

We are happy to know that there are German Lutherans who do not adopt the spirit of these resolutions, but who are warm friends and active supporters of every judicious religious enterprise. The founders of the Gettysburg Theological Seminary are of this class; and we trust that their institution will be a light to enlighten the dark places in its vicinity. They have a great work to accomplish. There are probably in Pennsylvania alone 300,000 persons of German origin, and attached to the German Lutheran and Reformed Churches, a considerable portion of whom, it is feared, have imbibed the spirit of the resolutions adopted at those meetings.

The next New York Observer contained the following important and gratifying intelligence.

"Our German neighbours."—Under this head we published last week a series of resolutions in opposition to Bible Societies, Sunday Schools, &c. passed at a meeting in Heidelberg, Pa. We have since seen in a German paper, entitled Frieden's Bothe, printed at Allentown, Lehigh County, an address signed by eighteen of the Reverend Clergy of the German Reformed Church assembled at Trexler's Town on the 24th of May, which breathes something of the spirit of the resolutions. The object of the Clergy in this address is to exculpate themselves from the charge of being friendly to our principal benevolent societies. They give it as their opinion, that "a certain large and important denomination in our land," (meaning the Presbyterians) "go too far in the exercise of their religious zeal"—that our Bible Societies are "money making concerns," and our Missionary Societies designed "to create disturbances in peaceable congregations;" and that the petitions for a repeal of the law requiring the transportation of the Mail on the Sabbath, are justly censurable as "aggressions on the rights of liberty." They declare that they "are opposed to those institutions." They boast that they "have no Bible Society in their Synod, and stand as a Synod in connexion with none."

These statements in a paper devo-

ted to the cause of priesthood, and to all the schemes and projects which now so much disgrace the cause of christianity, we hope will not be without their use among its numerous and hitherto blinded and infatuated readers.

THE AGE IN WHICH WE LIVE.

People in this day, instead of complying with the divine requirement, *to do justly, to love mercy, and to walk humbly with God,* neglect this all important duty, and undertake to be virtuous and pass for good christians by giving money to support the priesthood, building meeting houses, attending religious meetings, &c. &c.; all of which things may be done and the doers be no better than the Scribes, Pharisees, and hypocrites in our Saviour's time, whose condition, of all people, was the most hopeless, and against whom were delivered the most severe denunciations to be found in the Bible. Christendom indeed is now filled and overrun with just such Scribes, Pharisees, and hypocrites, as existed in our Saviour's time; and they are making unbelievers in the truths of christianity by thousands, while at the same time, like the hypocrites of old, they are zealously engaged in endeavoring to promote what they call the cause of religion, and compass sea and land to make one proselyte. Their success, compared with their means and mighty exertions, is but small; and those they proselyte or bring into the pale of an outward profession, are too often like those of the Pharisees, only made worse instead of better. These remarks may be considered severe, but unhappily they are too true, and future events will confirm their accuracy.

In the time of our Saviour, the zeal of the Jews for their outward temple worship and its services, was such, that they had in the temple, tables for changing money, and also sold oxen, sheep, and doves in the temple for sacrifices. These things were all done professedly for expediency, and to keep up their religious services; but it was profaning the worship of God, and such blending of trading and trafficking with the concerns of religion, that Christ accused them of *making the house of God a house of merchandize*, and turning the place designed for devotion and solemn prayer, into a *den of thieves*.

And what better state of things exists at present among professing christians? Not any. There is a great display of zeal for outward religious services, for providing support for the priesthood, for missiona-

ries, erecting meeting houses, &c. &c. and the means employed, the schemes resorted to, and the tricks practised to get money for these various purposes, exceed in depravity and profaneness any thing on record among the Scribes and Pharisees. Christianity is indeed disgraced and dishonored by such proceedings beyond what is to be conceived, for there is more intrigue and duplicity, not to say knavery, among the priests and many high professors, in this day, in carrying on their schemes and endeavoring to obtain money, than can be found perhaps among any class of men now in the universe. An awful description it is true; but a person can have but little acquaintance with passing events, and the works and doings of the clergy, who shall hesitate to admit its correctness.

[From late papers.]

The Press in Italy.—The method lately adopted by the king of Modena of checking the progress of knowledge in his dominions, and of obviating the dangers of the Press, "the horrible contagion of which, (observes that Prince) comes from distant countries," is as follows. He has just enacted that every person who possesses a library or any collection of books ancient or modern, including the Greek, Latin, or Italian Classics, whether for private use or the purpose of trade, shall without fail or delay, submit the whole of them to a board of censure, composed of an equal number of ecclesiastics and lay members named by the Duke, in order to obtain their permission to retain and read, lend, sell, or otherwise make use of such books only, as that board shall think fit to approve; while all those which may be deemed dangerous, are forthwith, and under the severest penalties, to be re-exported. Wishing, however, to be just, at the same time that he is strict, the Duke has also ordained, that for all such works which the proprietors may, by a decree of the board of censure, be deprived of, an equal number of books of devotion or on moral subjects, and of sound principles, shall be given to them from the ample storehouses of such commodity belonging to the government. Poor Italy, how thou art fallen! will there be no day of *emancipation* for thy children?

Accounts from the theatre of war confirm the statements that very sanguine actions had taken place between the Turks and Russians, and that the Turks have displayed unparalleled valour, and fought with a desperation bordering on frenzy.

The European discipline adds much to their force. Dervises [Mahometan priests] appear at the head of the troops, and recite prayers and sing hymns, which the Turkish soldiers repeat while they animate each other; and when their fanaticism is thus excited, they rush to the combat like madmen, uttering dreadful cries. The number of Turkish troops increases daily, and is at least equal to that of the Russians.—*Ibid.*

[From *Bell's London Weekly Messenger*.]

The state of the campaign between Russia and Turkey begins to excite a very anxious interest, not so much, indeed, as respects the result of any particular battle, or the surrender of any particular town, as with reference to the bearings which this war must necessarily have upon the general peace of Europe.

These semi-barbarous powers would excite little sympathy, were it not that the materials of new convulsions are thickly scattered upon the continent. The soil burns beneath, whilst the tempest threatens from above. The despots of the Holy Alliance, whose compact has been rent asunder by the act of the Emperor Nicholas declaring war against Turkey, are no less doubtful of the disposition of their own subjects, than they are apprehensive of the ambition of the Autocrat of Russia. They are ill at peace at home, and are intimidated and apprehensive from abroad; and knowing how insecurely their thrones must repose on the basis of opinion, they are doubly distrustful of their safety should new wars be kindled upon the continent.

[From *the Christian Intelligencer*.]

At the late meeting of the Maine Missionary Society, Rev. M. Beman moved a vote of thanks to the Lord. The motion was sustained, with much spirit, no doubt, by Mr. Brown, a young lawyer, of Vassalboro'. Thus urged, the motion finally prevailed. An editor remarks: "A vote of thanks to God! Was it necessary to put this vote to see if they could obtain a majority? How many dissenting votes were there? Is not this making the name of God too common, and gratitude a mere matter of form?"

[From *the Religious Inquirer*.]

STOP THE MAIL.

The Church and State men have already begun to make preparations for a general and organized effort to prevent the transportation of the Mail on the first day of the week.

Presbyterian Statistics for the year 1829.

Among the funds reported by the Presbyterians, as having been collected during the last year, are the following: For Foreign and Domestic Missions, 39,180 dollars and 53 cents; for the support of Theological Seminaries, 10,054 dollars and 52 cents; and for training up young men for the ministry, 20,390 dollars and 54 cents; in all, 73,068 dollars and 26 cents. If to this were added the amount collected to pay for preaching, building meeting-houses, &c. we should have a sum that would astonish many of our citizens, and might sanctify the whole nation, if money could have any tendency to produce such an effect.

The number of Missionaries employed by the *American Sunday School Union* the last year, for promoting its interests, was fourteen, besides its numerous agents.—The number of teachers belonging to the society at the time of its late annual report, was 52,663, and the number of its scholars was 349,202, being an increase of 19,907 teachers and 89,546 scholars since the report of the preceding year. Thus by system and perseverance this clerical engine moves forward in spite of all the opposition made to impede its progress.

It is said that collections have been taken in several of the Presbyterian churches in the state of New York, to support the *Pioneer Line of Stages*, which has run the proprietors deeply in debt. [*Trumpet and Magazine*.]

AS IT SHOULD BE.

Col. Johnson, of Kentucky, is again elected to Congress, notwithstanding all the efforts made by those in favor of stopping the mail on Sunday to prevent it.

About the year 1736, several clergymen belonging to the province of Virginia, in a frolic, made a tour into the interior of North Carolina, and christened people of all ages and denominations, at a certain price per head. On their return they boasted of having made a profitable trip of it. [*Memphis Advocate*.]

The communication from N. Carolina is delayed till our next number.

The Reformer is printed on the first of each month, at one dollar a year. Letters to be addressed and payment made, to T. R. GATES, Proprietor and principal Editor, No. 290, North Third Street, Philadelphia. Numbers can be supplied from the commencement of the work.